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A table of contents for *Elim Evangel* can be found here:

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The Elim Evangel

AND
FOURSQUARE REVIVALIST

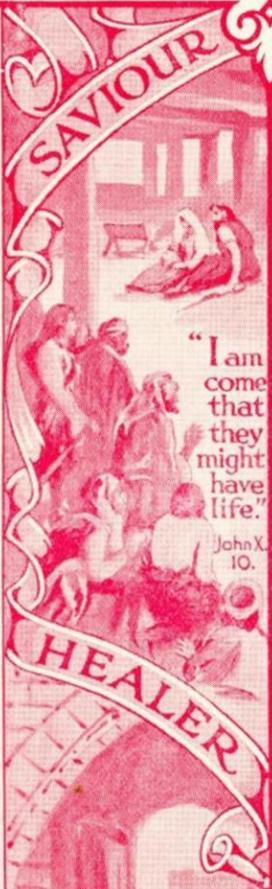
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

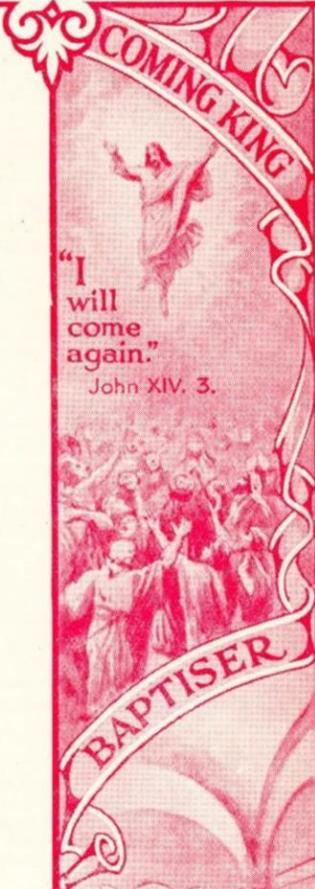
Vol. XIV., No. 5

FEBRUARY 3, 1933

Twopence



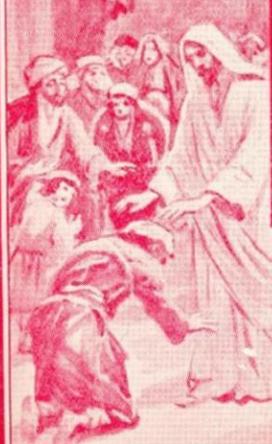
"I am come that they might have life."
John X. 10.



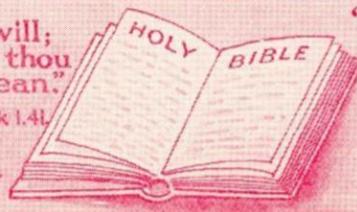
"I will come again."
John XIV. 3.

"All flesh is as grass,
and all the glory of man
as the flower of grass.
The grass withereth,
and the flower thereof
falleth away: but the
Word of the Lord en-
dureth for ever."

—1 Peter i. 24, 25



"I will; be thou clean."
Mark I. 41.



"I will send Him (the Comforter) unto you."
John XVI. 7.



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol XIV. February 3, 1933 No. 5

CONTENTS.

A Plea for Consistency	65
Marching Orders	66
Music: The Armour of the Lord	69
Bible Study Helps	69
The Truth	70
Family Altar	71
Editorial	72
"The Lord's Leisure"	72
The Rapture of the Saints	73
Children's Bible Educator	74
The World's Next Great Event	75
Elim Crusader Page	77
Fragrant Fragments from the Field	78
Concise Comments and Interesting Items	80
"For Me, Even Me"	80

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The studies have been a great blessing already in opening up the Bible, and making me to read it more closely. This is only one of the blessings attendant on Principal Jeffreys' coming to Swansea.

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WATCH THESE DATES

BELFAST. Commencing Feb. 12 Elim Tabernacle, Saunders Street. Campaign by Pastor W. J. Martin.

BRIGHTON. Now proceeding. Elim Tabernacle, Union Street. Campaign by Pastor H. W. Greenway. Last Saturday in each month a special rally is held.

ELIM WOODLANDS. Feb. 4. Monthly gathering. Speaker Pastor J. E. Goreham. Tickets (tea), obtainable at all London churches, 1/-; at the door, 1/3.

KENSINGTON. Every Friday at 7.30 p.m. Kensington Temple, Kensington Park Road. Foursquare Gospel Rally.

SALISBURY. Commencing Feb. 5 Elim Tabernacle, City Hall, Scotts Lane. Campaign by Miss Linton.

SWANSEA. Now proceeding. Sundays in the Capitol and week-days in the Welsh Methodist Church. Campaign by Pastor and Mrs. Charles Kingston.

This space is reserved for local announcements

Spend Easter in London!

We have again booked the

Royal Albert Hall

for the great Foursquare Gospel Demonstration
on Easter Monday (April 17th)
to be conducted by Principal George Jeffreys

Cheap railway tickets from all parts.

Special Convention meetings in London commence on Good Friday and continue for one week.

Accommodation at Elim Woodlands — but application should not be made until March.

PLAN TO COME!

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIV., No. 5

FEBRUARY 3, 1933

Fridays, Twopence

A Plea for Consistency

By Pastor W. G. CHANNON

As flowers always wear their own colours and give forth their own fragrance every day alike, so should Christians maintain their character at all times and under all circumstances.—H. W. BEECHER.

ILLUSTRATIONS proving the inestimable value of consistency are by no means confined to the realm of holy living. Is it not the testimony of the athlete, the musician, the orator, in fact all those who have scaled life's ladder to fame and glory, that it is consistency which has earned for them the sweets of success? Strangely enough we might search all the pages of Scripture without tracing the word *consistent*. Yet the most casual reader is confronted repeatedly with words which urge us to this state of life. We are to be consistent in prayer (I. Thess. v. 17). The Word of God must not be neglected (II. Peter i. 19). All unlawful barriers to fellowship with the saints must be surmounted or swept aside (Heb. x. 25). The

OPPORTUNITY TO TESTIFY

should always find us with words welling up within suited to the occasion (I. Peter iii. 15). Moreover, when we are exhorted to do all things in His Name and to His glory, it surely implies consistency not only in that which we term "spiritual," but also in those duties to which the term "secular" might be ascribed. For life to be serene and successful it must be consistent.

The success of the China Inland Mission, which to the natural mind seems phenomenal, can surely be accounted for in the fact that the sun never rose on China's millions but it found Hudson Taylor holding holy intercourse with God. When we think of how D. L. Moody resolved never to let a day pass without speaking to at least one soul of Jesus' love, his mighty success as a soul-winner is less mystifying. As those who are teachers of God's Word give us that "peep behind the scene" into their lives, and we see them inherently poring over the Book, the secret of their profound knowledge is unravelled. The Apostle Paul was all this. A leader, teacher, and soul-winner. Consider his testimony: "I was not disobedient unto the heavenly vision." God's calls and our consistency must go hand in hand.

Remember, God is consistent. Think of the stars

swinging in their orbits. The perfect rhythm of day and night, and the seasons of the years, continue ever, yet they never overtake each other. Think again of the seashore with its tide stealthily creeping in, and later gently receding. These facts are a sufficient testimonial to the consistent hand of

THE GOD OF THE UNIVERSE.

Best of all, how consistent have been His offers of mercy to this sin-cursed world. Oh, for more God-likeness!

Our conception of consistency seems somewhat distorted. We think of it in the most uninviting aspect of having to keep one's nose to the grinding stone. Rather, let us consider it as a precious perfume which will pervade all the circumstances of life's duties, invigorating and infusing us to further endeavour.

Why is it that our most noble resolves, our best intentions, have been only as the morning cloud, and early dew? Our ideals are treated as a luxury—a beautiful dream. We scale the utmost heights. Yet like all dreams they are so unreal. Our failure lies in our inconsistency. The best of us are apt to treat the grave responsibilities of life as the child treats the new toy. We are so spasmodic—so moody. How appallingly apparent this becomes in our church life. One week we are filled with fervour for the open-air meeting. The next, we are indolent and indifferent. There are days when we continually meditate upon our message for the Sunday school class. Then there are moments when those eyes full of interest are focused upon us, whilst we rack our brains for some story to tell, and ringing in our ears is the mocking laughter of our inconsistency, which led us with such subtlety to this dilemma. We forbear to develop this woeful picture. A similar story might be told of our devotional life. How irregular our habits of prayer, and our seasons with God's Word. Inconsistency would gnaw its way into every department of our lives. A little heart introspection reveals that inconsistency and impatience are near of kin. The apostle realised this when he wrote, "Let us

not be weary in well doing: for in due season we shall reap, if we faint not." We expected to reach our goal at

THE FIRST LAP

of the race. Disappointment was our portion. "Ye did run well: who did hinder you?"

Like all great factors to godliness, consistency cannot be attained by any royal road. We can only be consistent by being consistent. We must keep at it. The motive of our lives must be like Paul's: "This one thing I do, forgetting those things which are behind, and reaching forth . . . I press toward the mark" (Phil. iii. 13, 14). Only by this means can our better moods pass from the transient to the perpetual. Yet if there be no royal road to help us, there is surely a Royal Person.

There are three words which thrill us—Jesus is coming! Nevertheless, if this blessed truth merely lifts us to some great altitude of spiritual ecstasy, it has failed of its real objective, and we reveal our short-sightedness in the interpretation of Scripture. The fact of our Lord's return is the New Testament motive to consistent living. We know of none better. It enters the heart as a holy flame that must wither all our selfish inconsistencies. The zeal with which it will inspire our hearts will be pregnant with those potent impulses, which, if allowed to dominate our lives, will find us unashamed at His appearing, and adorn each brow with the victor's crown.

Let my early dreams come true
With the good I fain would do:
Clothe with life my weak intent,
Let me be the thing I meant.

Marching Orders

By BEATRICE V. PANNABECKER

Then saith Jesus unto them, Peace be unto you: as My Father hath sent Me, even so send I you.—
John xx. 21.

"**A**S My Father hath sent Me"—to bring salvation to those in sin, to bring light to those that sit in darkness; the oil of joy to those that mourn; to bring news of the Great Physician who heals the sick; to tell believers of the Holy Spirit; to awake men and women that they may be ready for the coming of the Lord; to evangelise the world to bring lost men to Christ—

"*Even so send I you*"—to do the work that I have done. To substantiate this we read in John xiv. 12—

Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.

When the Lord made the statement that as the Father sent Him, so does He send us, it is possible that some people thought that the Master did not mean just that—that He did not intend His work in all its great sweeping magnitude, its power, and its glory to be carried on. Surely

WHEN CHRIST WENT AWAY

the day of miracles ended, the day of marvellous, tangible answers to prayer was gone for ever. Not so!

"*As My Father hath sent Me, even so send I you.*" Carry on! That was His great message. "And the works that I do shall ye do also," "Go ye into all the world and preach the Gospel to every creature." And the signs that have followed My ministry shall follow your ministry. You "shall cast out demons, speak with new tongues, lay hands on the sick and they shall recover." The Lord's mighty Word was to be carried on to the ends of the earth. If we faithfully perform that which He has commanded us He has promised: "Greater works than these shall ye do; because I go unto My Father." As the Lord called His disciples to send them forth, He did not tell them that they would have an easy time of it. He said, "Behold, I send you forth as

sheep in the midst of wolves." You are not going to be a popular church, nor a popular preacher; nor will everyone pat you on the back, and say you are such a nice broad-minded preacher, that they like you because you do not object to their dances, card-playing, theatre-going, and smoking.

The Lord says that if you live godly lives you will suffer persecution. When you begin to tread on the Devil's toes and carry the battle into his territory, you will not only have a real revival on your hands but a real battle to face as well. The weapons to be used in this fight are not to be carnal, but spiritual. Hate is met with love, and the opposition of the Devil is met with the Sword of the Spirit, the Word of God. Hallelujah! With weapons such as these you will have victory all along the line.

It is a wonderful thing to be a worker for the Lord. We all admire people who are doing things. We like to see people succeed in the work of their choice. We are always interested in a good workman. If a preacher is to be a good workman he must have something with which to work. If a man is to be a carpenter he must have carpenter's tools, and if he is to do his best work those tools must be sharpened and

READY AT HAND.

If a man is going to be an artist, then before he can reproduce a beautiful sunset on canvas he must have the brushes and the paints. A draughtsman before he can set to work must have all the implements with which to draw straight lines, and to measure angles and curves. A farmer needs a plough and harrow before he can prepare the ground and sow the seed. It is a great thing to be a worker, but, praise God, the greatest thing I know of is to be a worker for the Lord. When He calls us to work for Him He gives us the wherewithal to do His work.

He does not simply put His hands on little bits of clay like you and me, saying, "Now go out and win

the world for Christ." No, He gives us the tools with which to work. When the Lord sends us out He gives us a complete and full working kit, containing salvation, faith, the Baptism of the Holy Spirit, an endowment of power from on high, and everything that we can possibly need to carry out His plan and be good workers. Some perhaps start out with a half-packed kit. May God open their eyes to their need.

Are you a workman for Jesus? Let us be up and doing, for the time is short. If you know Jesus as your Saviour, the harvest fields that are open to you are limitless.

Get to work! There is no time to spare. The coming of the Master draweth nigh. Just when He shall come we know not. It may be this year, it may be next year. But this we do know, the harvest is white and the wheat is dropping. We are gathering it in, but if we are to get it all in we must hurry. If we are to glean for the Saviour, to-day is the day to be up and doing. The former rain has come, and the latter rain has been falling upon the earth, and the day of the coming of the Lord is approaching.

The Lord is giving us a glorious call—a glorious opportunity. He is calling for a people to come and

GATHER IN THE GRAIN.

He wants a group of Spirit-filled workers. As the workman needs his tools with which to work, so the Christian needs the fire of the Holy Spirit in his heart. The fire that burns with a passion for lost souls needs a faith that can reach out and lay hold upon the promises.

When you receive this endowment of power from on high, people will want you. They will be calling for you to come and pray for them. When the fire

of God is burning within your soul it will attract people. Fire always attracts folks. They come running from every direction to see the flames leaping from a burning building. Just so, if the fire of heavenly love is burning within your soul, the world will soon know about it, and will be attracted by your close walk with God. Get on fire for God, and your work will be a success.

A minister sat in his study one day with the door shut, not wanting to be troubled. His little daughter rapped at the door, "Someone wants you, Daddy," she said. Those are familiar words to every minister. He arose with a little frown, and as he went down the steps, said to himself, "Somebody always wants me; when shall I have a few minutes to study?" Then a voice whispered, "Somebody wants you. Is that not why you are in the ministry? If somebody did not want you, your work would be ended, would it not? Thank God that somebody does want you." Oh, somebody does want you.

The Lord is waiting to fill everyone to overflowing, no matter how humble their lives may be. You may be just a working man, or a little housewife, but you too need power from on high. There is work for you to do, no matter how full your life may be. You may not be able to be a general or a captain in the army of the Lord, but battles are not fought and won by officers alone. They are fought and won by the troops with them in the front line trenches.

It is you the Lord needs. Are you ready? Enter the service of the Lord to-day.

Sound the batt'e cry,
See the foe is nigh;
Raise the standard high
For the Lord!
Gird your armour on.
Stand firm every one;
Rest your cause upon His holy Word!



MRS. HANNA.

Healed in Belfast Campaign

I can testify to the healing power of our Lord Jesus Christ. I had a swelling in my left hand and arm, through which I could not raise my arm at all. At the Belfast Campaign, conducted by Principal George Jeffreys, I went up for healing. The power came upon me and I was instantaneously healed. I have not had any pain since.

Later I went up for the healing of an internal complaint, and was completely delivered. I give all the praise and glory to God. He never fails.

—MRS. HANNA.

Seeming Failure

By GEORGE D. WATSON

IN order to have the abiding secret of power, we must consent to seeming failure for Jesus. I do know how that thought may strike you, but if you will look at the great crucial events in the Bible, and into the lives of people of great faith, you will find over and over again that the secret of power turned on the pivot of a perfect willingness to fail utterly in the eye of the world. Those who work with God cannot be failures, but there are times when from our standpoint and feeling everything seems to fail utterly, and our quiet calm in such apparent

FAILURE FOR JESUS' SAKE,

while it closes the valve on the creature side, opens the Divine side for the inflow of the energy that moves the universe. It is very easy for even sanctified souls to become attached to their work, and to want to succeed as to their work. It is so easy for devoted persons running camp meetings, conventions, faith homes, missions, or any kind of philanthropic or spiritual enterprise, to become greatly attached to the enterprise itself, and to have an overweening desire for success. But a close analysis of the heart will often reveal the fact that the craving for success is because we are putting ourselves into the affair, and the Holy Ghost who searches all things, finds out the terrible secret that after all it is self that wants success. Now, in order that God may get all the glory, He must blister the fair face of seeming success, make us die to ourselves in our work, and then He can accomplish results greater than we dream.

Jesus does not want us to get wedded to His work instead of to Him. We are so frail even after we are sanctified, and although our depravity is purged away, all our faculties are so weak, that God must keep

OUR WINGS CLIPPED

or we should fly over the bounds. A great many do jump the track. The man that never feels he has anything to boast of in his work, but always looks at the work as being nothing to his credit, is the one who is always at the point where he is willing to be counted a failure in the eyes of men. Read the record of great faith enterprises, such as those under Luther, or Wesley, or George Muller's Orphanage, or Bishop Taylor's work in India and Africa; and see how thousands of times in these men's lives they had to consent to eternal failure in the eyes, not only of the world, but in the eyes of philosophers, churches, ministers and renowned ecclesiastics. Note their solitary struggles in prayer, their solitary mountain-peak convictions, the lofty possibilities they saw that no one else could see. See how they surpassed all the law makers in their law, outstripped college professors in their teaching, eclipsed earthly bankers in their handling of money, how they put to shame the idleness, shiftlessness and unbelief of the majority of nominal Christians around them, and in order to achieve such great results, they had constantly to lie in the dust, to bear criticism, coldness and contempt

from those from whom they expected help. And over and over again, in their hearts, had to say Amen to perfect failure. Let me give you a scripture sample or two. Esther was told by Mordecai to do a certain daring thing to save the Jews. She said, "If I do this it may involve my death," but sent back word that she would comply with his terms, hazard her life, "and if I perish, I perish." That heart agreement to perish, to die, and be buried in disgrace, was the key that unlocked the prison door, that let a whole nation out into liberty. There was the secret of power. When the great monarch of Babylon rebuked the three Hebrews for not worshipping his image, they responded, "Be it known unto you that we will not bow down to your image. The God that we serve is able to deliver us from the fiery furnace; but if not, we will not bow down to your image." The secret of power lay in that expression "but if not." If we live by faith, and walk with God, there will be many times in our lives when similar tests will confront us, and similar furnaces blaze for our destruction, and to go through unscorched we must carry that great "but if not" in our hearts. The real value of any

WORK WE DO FOR GOD,

can often be measured by the amount of difficulties in the way of doing it, or else by the effort Satan makes to destroy it after it is done.

In the Book of Revelation, Satan stood to devour the man child as soon as He was born. This is true of every work of God. If you receive a great blessing from the Holy Ghost, Satan will soon try to destroy or pervert it. If there be a glorious camp meeting, or convention, or revival, Satan will find human tools, oftentimes within the church, to blast or check the gracious work if possible. In such seasons, the true servant of God must consent to the seeming failure of his labours, and at the same time go right on working, and commit the work to the absolute care of God.

Confidence

When you don't know what to do, don't do it. When you run into a spiritual fog bank, don't tear ahead; slow down the machinery of your life. If necessary, anchor your bark and let it swing at its moorings. We are simply to trust God. While we trust, God can work. Worry prevents Him from doing anything for us. If our minds are distracted and our hearts distressed; if the darkness that overshadows us strikes terror to us; if we run hither and thither in a vain effort to find some way of escape out of a dark place of trial where His providence has put us, the Lord can do nothing for us. The peace of God must quiet our minds and rest our hearts. We must put our hand into the hand of God like a little child, and let Him lead us into the bright sunshine of His love.

The Armour of the Lord

A.E.A.H.

A. E. A. HAYWARD.

Maestoso ♩=90.

1. Ye sons of God put on your Ar - mour, The armour of the Lord, the
2. The Lord's a wall of fire a - bout us, The Lord is our de - fence, the
3. There campeth round all them that fear Him The an - gel of the Lord, the

armour of the Lord. A Breastplate, Helmet, Shoe'd and Gir - dle, The
Lord is our defence; Your feet shod with the gos - pel mes - sages. And
an - gel of the Lord; A for - tress, hid - ing place and re - fuge. Be

CHORUS.

Spirit of the Lord your Sword.
be ye clothed with righteousness.
covered by the wing of God!

As the Shield of Faith keeps fiery darts a -

way, Against the wicked ye shall win the day; Your Breastplate of Righteousness will

hold the sway When used against Satan for the Lord, and with the Sword of the

Spirit ye shall slay the foe; The Girdle of Truth, to bind you as you go, Your

Helmet of Sal - vation will protect you, So put on the armour of the Lord.

Elim Sunday School Anniversary Hymns, No. 4.

Copyright.

Bible Study Helps

THE CHRISTIAN'S WALK.

- Walk in Him (Col. ii. 6).
Walk, abounding more and more (I. Thess. iv. 1).
Walk in newness of life (Rom. vi. 4).
Walk not after the flesh but walk after the Spirit (Rom. viii. 1).
Walk honestly (Rom. xiii. 13).
Walk by faith (II. Cor. v. 7).
Walk in the Spirit (Gal. v. 6).
Walk by the same rule (Phil. iii. 16).
Walk in the light (I. John i. 7).
Walk worthy of the Lord (Col. i. 10).
Walk with Me in white (Rev. iii. 4).
Walk worthy of the vocation (Eph. iv. 1).
Walk even as He walked (I. John ii. 6).
Walk circumspectly (Eph. v. 10).
Walk humbly (Micah vi. 8).
Walk in the ways of the Lord (Hosea xiv. 9).
Walk in the way of good men (Prov. ii. 20).
Walk in mine integrity (Psalm xxvi. 11).

THE SEVENFOLD WITNESS TO CHRIST

In John's Gospel.

1. Of the Father (v. 34, 37).
2. Of the Son (viii. 14, xviii. 37).
3. Of His works (x. 25, v. 36).
4. Of the Scriptures (v. 39-46).
5. Of the Forerunner (i. 7, v. 33).
6. Of the Disciples (xv. 27, xix. 35).
7. Of the Spirit (xv. 26, xvi. 14).

WITHOUT ARE THE FEARFUL (Rev. xxi. 8).

(A Calendar for a week).

Therefore—

Sunday: "Fear not, for I have redeemed thee; I have called thee by thy name; thou art Mine" (Isaiah xliii. 1).

Monday: "Fear not, for they that be with us are more than they that be with them" (II. Kings vi. 16).

Tuesday: "Fear not, nor be dismayed at their looks" (Ezek. iii. 9).

Wednesday: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke xii. 32).

Thursday: "Fear not, for I am with thee, and will bless thee" (Genesis xxvi. 24).

Friday: "Fear not, for thou shalt not be ashamed" (Isaiah liv. 4).

Saturday: "Fear not therefore, ye are of more value than many sparrows" (Luke xii. 7).—E.M.F.

THE EXERCISE OF FAITH.

1. We are to receive it (Eph. ii. 8; II. Peter i. 1).
2. We are to hold it (I. Tim. i. 19).
3. We are to use it (Mark xi. 22).
4. We are to follow after it (I. Timothy vi. 11).
5. We are to pray for it (Mark xi. 24, R.V.).

FACTS ABOUT OUR LORD.

(II. Thessalonians).

1. His Presence (i. 9).
2. His Power (ii. 8).
3. His Love (ii. 13).
4. His Word (iii. 1).
5. His Faithfulness (iii. 3).
6. His Attraction (iii. 4).
7. His Direction (iii. 5).
8. His Designation (iii. 16).
9. His Company (iii. 16).

The Truth

By HENRY PROCTOR, F.R.S.L.

Ye shall know the truth, and the truth shall make you free.—John viii. 32.

THIS is one of the weightiest utterances of Him who spake as never man spake of things which had been hid from all ages and generations in God, and who is Himself the Truth, and in whom all the treasures of wisdom and knowledge are hidden.

But what then is the Truth?

Many think that it is that form of doctrine which is held by the Orthodox churches, embodied in Articles, and crystallised into Creeds. But that this is not so is proved by the fact that it brings no sense of freedom, but rather an added bondage, just as the orthodox religion did to its devotees in the days of our Lord's earthly pilgrimage.

By them His Name was cast out as evil. He was counted a blasphemer, and His authority over demons imputed to Beelzebub.

And there has been no true follower, no real disciple of His, who has not been excommunicated and ostracised up to the point whereto they really followed Him. For the world still "lieth in the evil one," and still says, "Away with Him; crucify Him."

And so he is crucified on the same cross with Christ, and lives only because the Resurrection and the Life is in him; for when he died Christ became his life. So far as the world is concerned he is crucified, an alien, a foreigner, whose citizenship is not here, but in heaven.

But being thrust out, he goes forth to the despised and rejected One without the camp, bearing His reproach. But this becomes to him "greater riches than the treasures in Egypt." He has had

A BAPTISM OF FIRE

truly, but it has burnt his bonds, and now he is free. The scales drop from his eyes, and he sees the truth, which brings freedom from all limitation, as God Himself is free. Dwelling in love, he dwells in God, and God in him, becoming a sharer in the very nature of God, having completely escaped the corruption which exists in the world through earthly cravings. It is this latter that holds men in bondage, but he no longer courts the world's favour, nor fears its frown, for he has overcome the world. He sees it as a passing show as unreal as a cinematograph, and as fleeting; here to-day, gone to-morrow.

But this is only the negative side. It is possible to stop here, to retire from the world, and leave it to go down the broad road to destruction. Many have done this; immured themselves in living tombs, as in monasteries, or as hermits in the desert. But this is not following the Master.

This did not Jesus, but He shewed Himself every day to the world. He came into the world to save it, having been sent for this purpose by the Father, And just as the Father sent Him into the world, so He sends us into the world, not to judge, but to save it. "Ye are the light of the world," not to be hidden away in any safe retreat, hiding our light under a bushel, but rather as a city set on a hill which

cannot be hid. He went about doing good, and healing all that were oppressed of the Devil. He made the deaf to hear, the blind to see, and the lame to walk. The Spirit of the Lord God abode upon Him, in order that He might preach deliverance to the captives of sin and sickness and death, for He healed all that were sick. And he that says he abides in Him ought himself also to walk even as He walked, teaching the same teaching, and doing the same works of power which "He began to do and to teach."

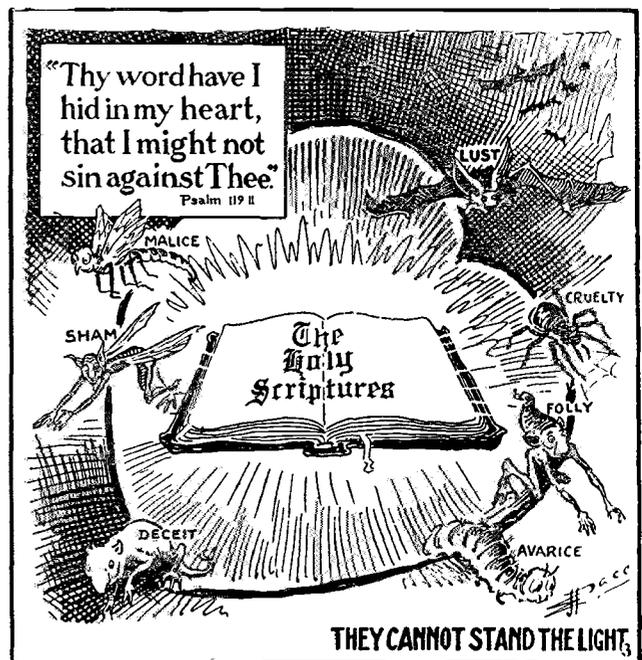
And even greater works than these shall he do, because he is a joint-heir with Christ of the omnipotence of the Infinite.

For as there is no limit to the power of God, so there can be none to that of the Son of God. As for the believer, he knows that while he abides in Christ, God hears him always.

His power to help others is limited only by their unbelief, for this is that which limits God: He cannot "do many mighty works because of their unbelief." But to God-given faith called the faith of God there is no limit; it is omnipotent. To it "all things are possible."

The most transcendent truth which can be uttered is this—that the man who lays hold on the faith of God, becomes a sharer in all the attributes of the Divine Nature.

God's boundless truth is equally open to all. Let the inward eye see; let the inward ear hear. Enter into thine inner chamber and shut the door. Do away with the sense of separateness. Hold to the thought of your oneness, and that truth once conceived will grow.



FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by PERCY G. PARKER

Sunday, Feb. 5th. II. Sam. vi. 1-12.

"And there he [Uzzah] died by the ark of God" (verse 7).

Israel was growing careless. The laws given at Sinai were being treated lightly. First David himself was careless. The ark should not have been placed on a cart. It was the express instruction that the ark should be carried upon the shoulders of the Levites, and even then only by the aid of the staves that were fitted into the sides of the ark (Num. vii. 9). Under the exceptional circumstances David's error was overlooked, but when Uzzah again disobeyed express instructions, then God worked for the protection of His law, and Uzzah was slain for breaking it. On no account was the ark to be touched (Num. iv. 15). Terrible individual, assembly, and national judgments are sometimes necessary to bring individuals, churches, and nations back to God. No one can break the Word of God and prosper. It is not a light thing to ignore the teaching of God's Book. In the end the Word of God is always justified. If we would escape the judgments of God then we must obey the will of God.

Monday, Feb. 6th. II. Sam. vii. 1-17.

"Nathan said to the King, Go, do all that is in thine heart; for the Lord is with thee" (verse 3)

It was a prophet's counsel. Yet that counsel was wrong! Men of God are liable to make mistakes. Uninspired words may be spoken by those who enjoy a great measure of inspiration. Because God has put words into our mouths to meet the needs of others on some occasions, we must not lightly believe that God will always do the same. He certainly will always give us the right word for the right occasion if we humbly look to Him for guidance. But if we get so accustomed to speaking for God that we neglect to wait upon God, then we shall have awkward and painful failures. Because there was a river of inspiration yesterday we must not think that the same river is flowing through us to-day. The Holy Ghost who inspires us is always with us, but we must look to Him for a fresh supply of inspiration for every circumstance that arises.

Tuesday, Feb. 7th. II. Sam. vii. 18-29.

"With Thy blessing let the house of Thy servant be blessed for ever" (verse 29).

These words would make a splendid text to hang up in our homes. If anyone entered our house and saw such words as these, then they would know to whom we belong. By-the-by, do the pictures and texts on the walls of our homes shew to whom we belong? When Dr. Campbell Morgan was newly married his home was

visited by his father. His father expressed pleasure at his son's new home, and then said, "But there is one thing lacking." On being pressed to explain himself he said, "There is nothing on the walls of your home to shew to whom you belong." From that time Dr. Morgan took care that a text was placed in every room. Now look around and see if in your home, your shop, your office, there is something which will let each visitor know that for you to live is Christ.

Wednesday, Feb. 8th. II. Sam. ix. 1-13.

"And David said, Mephibosheth!" (verse 6).

It was a great day for lame Mephibosheth when David called him by name. From that day Mephibosheth sat at the king's table, and as he sat there his lameness was not seen. I have spoken to cripple children when their deformities were all hidden because of the way they were sitting at their desks. When a greater David calls us by name and we respond, then from that time the lamenesses of our lives are not seen by God. Our sins are hidden by the provision that our David made for us on Calvary. We were all Mephibosheths. But we have been invited to King David's table. Now our sinful lamenesses are no more visible. We are justified by faith. Our poverty has gone. Our lameness is not seen. The feast is spread. We are banqueting with the King. The cripples of the world have been invited into His banqueting house and His banner over us is love.

Thursday, Feb. 9th. II. Sam. xii. 1-10.

"And Nathan said to David, Thou art the man" (verse 7).

David judged himself. He little thought that he was so doing at the time. Out of his own mouth David was condemned. It would frequently help us if we could see ourselves as others see us. Many inconsistencies of character would be rectified if only we could really see how we lack in the sight of others. But it would help us far more if we could see ourselves as God sees us. "What does God think of my life?" is a healthy question as long as we are honestly ready for Him to reveal us to ourselves. The Bible is God's mirror. As we gaze into it we are able to see ourselves from God's standpoint. Before we try and put others right from the Word of God it is good for us to let the Word of God put us right. When we look at the photographic group we usually pick ourselves out first. It is good practice to do the same when in the Bible we see a photographic group of the world

Friday, Feb. 10th. II. Sam. xii. 13-23.

"David arose from the earth . . . and came into the house of the Lord, and worshipped" (verse 20).

David was a great sinner—but he was

also a great penitent. The Devil, at times, mastered him and caused him to sin with a hard heart. But there was another mastery that always won in his life—it was the mastery of God. In the presence of the mercy and judgments of God David's heart became like wax. At times he fought against God, but he always finished with unconditional surrender. In his deepest sorrow he could worship the heavenly King who had caused him the sorrow. It is a sad thing when men and women become hard and bitter. Yea, even Christian hearts sometimes harden under the sorrows of life. But it is better to judge ourselves than to sympathise with ourselves. People harden their hearts because they think God is hard. But God is not hard. God is love. Divine love never uses a rod when a look is sufficient.

Saturday, Feb. 11th. II. Sam. xiii. 37-39, xiv. 1-11.

"The soul of King David longed to go forth unto Absalom" (verse 39).

Absalom was a prodigal child, yet King David loved him. There are many Absaloms in the Christian family. Many who have been brought up in the care of the greater David have rebelled against Him. The number of backsliders in our land is very large. At one place where I was recently staying it was estimated that about four out of every five in the town had at some time or other professed to be saved. Yet only about one tenth are attending the house of God! The Lord Jesus has not cast them off—they have cast Him off. Still His heart goes out after His prodigal Absaloms. Maybe the reader of these lines is a prodigal Absalom. You have been faithless, but your Lord remains faithful. You have ceased to love Him, but He has not ceased to love you. Why not return to Him at this moment? Renew your love, and renew your services.

Three Kinds of Givers

"Some witty person once said: 'There are three kinds of givers—the flint, the sponge, and the honeycomb.'

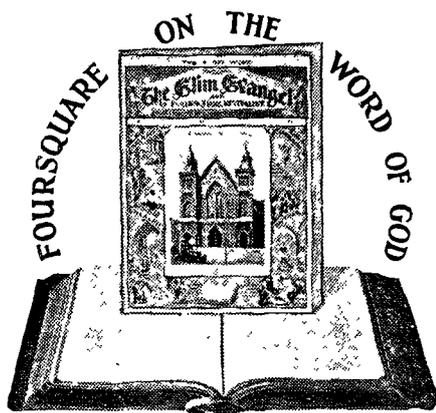
"To get anything out of a flint, you must hammer it, and then you can get only chips and sparks.

"To get water out of a sponge, you must squeeze it, and the more you squeeze, the more you will get.

"But the honeycomb just overflows with its own sweetness.

"Some people are hard and stingy. They give nothing away if they can help it. Others are good natured. They yield to pressure, and the more they are pressed, the more they will give.

"Many delight in giving, without being asked at all. Of these the Bible says, 'The Lord loveth a cheerful giver.'"



EDITORIAL

Camel Wisdom.

THE camel teaches us a fine lesson concerning reading the Word of God and the meditation thereon. We know that reading and meditation are not the same. By reading the Bible we take in the precious milk of the Word of God. By meditating we drink over again that which we have inwardly received. The following illustration clearly shews the difference:

The stomach of a camel is divided into compartments, and the walls of one of these are lined with large cells, every one of which can be opened and closed at will by means of powerful muscles. When a camel drinks, it drinks a very great deal. Indeed, it goes on drinking for such a very long time that really you would think it never meant to leave off. But the fact is that it is not only satisfying its thirst, but is filling up its cistern as well. One after another the cells in its stomach are filled with the water, and as soon as each is quite full, it is tightly closed. Then when the animal becomes thirsty a few hours later, all that it has to do is to open one of the cells, and allow the water to flow out. Next day it opens one or two more cells, and so it does day after day until the whole supply is exhausted. In this curious way, a camel can live five or even six days without drinking at all, and so is able to travel quite easily through the desert, where the wells are often hundreds of miles apart."

Our Lord assures us that so every Bible-lover "instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

The Golden Rule.

It is told of an Indian, that whenever he got into a bad place in a swamp, where the ground was too soft for safety, he drove in a stake to mark the place. Thus he not only avoided the danger himself, but kept others from falling into the same snare.

Doesn't this suggest to the Christian not only the duty of guarding against his own faults, but also to be careful to remove temptation out of his brother's paths?

Echoes from the Sanctuary.

"THE LORD'S LEISURE"

By Pastor E. C. W. BOULTON

Tarry thou the Lord's leisure.—Psalm xxvii. 14 (P. B. version).

OF Paul and Silas, his yokefellow, when essaying to go into Bithynia, we read, "the Spirit suffered them not." Thus they were prevented from entering what appeared to be a wide open door of needed ministry and opportunity. Suddenly the Holy Ghost called a halt, and in the acceptance of that prohibition they bowed to the sovereignty of the Spirit. This oftentimes proves the severest test of consecration, and where surrender sometimes breaks down. To respond to the *urge to go* would much more accord with the mood of the human spirit on such occasions.

How hard it is to accept the restraint of the Spirit, proving that the citadel of self remains unconquered. We are the slaves to that restless human energy which conceives action to be the highest form of service. How true it is that "many a Christian's incessant action is the grave of his spiritual life." We miss the vision because we are the victims of fleshly haste. And yet God would have us learn that to tarry often means to triumph. That time is not lost whilst we ride at anchor in His will. The impatient heart reveals that it has missed its true centre of vision.

Let us beware lest in putting forth the hand of precipitancy to grasp that which God holds in reserve for some future time, we grieve the Holy Spirit, and hinder the outworking of God's plan. Be watchful lest, in trying to force the unfolding of the beautiful bloom, you mar God's handiwork—let its lovely petals gently and gradually open in response to the wooing of the sun. The fragrance will last all the longer, and prove all the richer.

We only court humiliating failure when we yield to the pressure of an over-anxious heart, and in the heat of strong natural desire rush forth to the field of strife or service. We do well to pause awhile and listen for the directing whisper, or the constraining touch which makes clear the Divine will. "He that believeth shall not make haste."

To the modern mind progress is dependent on rush. The prize is to the forceful—the crown to the self-confident. This may be so in the world, but in the realm of the Spirit other standards are set. God's greatest and most precious bestowals of Himself are for those whose hearts have learnt to wait His moment of manifestation—who are content to be or not to be—to have or not to have, uninfluenced by loss or gain—pleasure or pain. Such souls covet only that advancement which God gives. They only desire to occupy the place of His choice, realising that in His own wonderful way He will make room for them.

Does the dawn of fulfilment seem long in coming? Are thine eyes weary of searching the horizon for the advent of thy heart's desire? Let Love teach thee the fine art of waiting for the Lord.

"Wait with an earnestness naught can repress,
Gladly, expectantly, trustfully wait,
Wait thou on Him, for He waiteth to bless,
Hold thyself ready, for God cometh not late."

The Rapture of the Saints

Being Notes on Philippians iii. 3-14, with remarks on "the out-resurrection from among the dead ones" and "the prize-crown of the calling above."

By WILLIAM F. P. BURTON (*Congo Evangelistic Mission*)

THE meeting between our Lord Jesus Christ and His saints in the clouds has been a very precious fact to the Church from the earliest ages. We are told of the Thessalonians that they turned to God from idols, to serve the living and true God, and to wait for His Son from heaven. The last cry of the Spirit, and of the Bride to her Lord, at the end of the Revelation is "Come." To which we have His blessed answering assurance from heaven, "Surely I come quickly." The Church (which is His body, Col. i. 24), is said in Ephesians iv. 4, to be possessed of "one hope," and though Satan would have us be "as others which have no hope" (I. Thess. iv. 13) we are exhorted to "hold fast the confession of [our] hope without wavering," not forsaking the "gathering of ourselves together" (the same expression as in II. Thess. ii. 1-8, only used twice in the Scriptures), "as the manner of some is, but exhorting, and so much the more as ye see the day approaching" (Heb. x. 23).

SATAN'S FIRST ATTEMPT

to destroy this hope seems to have been by suggesting that the resurrection was past (II. Tim. ii. 17; II. Thess. ii. 2, where "is at hand" should rather be translated "hath come"). This error does not seem to have gained a strong hold, though some in these days have made a poor attempt to propagate it by groundless assertion that the destruction of Jerusalem in A.D. 70 was the coming of Christ. An attempt far more successful is that in which the Adversary has proposed that "he that purifieth himself hath this hope," instead of "he that hath this hope purifieth himself" (I. John iii. 3), making purification the ground rather than the result of "that blessed hope."

The three most important passages produced to support this theory are the parable of the ten virgins in Matthew xxv., the vision of the woman of Revelation xii., the mother of the "manchild," and Philippians iii. 3-14, which we here wish to examine.

We would urge that no single scripture will ever contradict another, and therefore that any doctrine be examined in the light of the whole Bible. Also we would suggest that if possible the original Greek be referred to, or failing that, such excellent helps as the Newberry Bible, Young's Literal Translation, The American Standard, and Young's Analytical Concordance, in order to obtain, as far as possible, the accuracy and precision of the original.

The passage under consideration may be divided into three parts, under the following headings:

- (1) Paul's personal attainment in the flesh (*vv.* 4-7).
- (2) That for which Paul counted his personal attainment but loss (*vv.* 7-11).
- (3) Paul's race for a prize (*vv.* 12-14).

(1) Little need be said of the first. Suffice it to say that Paul's work and Christ's work could not be on the same side of the balance. "If by grace, then it is no more of works, otherwise grace becomes grace no more; but if it is of works, then it is no more grace, otherwise work is no more work" (Rom. xi. 6). Either Paul's work or Christ's had to be discarded. This part of our passage has nothing at all to do with racing for a reward, but is a question of profit and loss. The word "win" in verse 8 is a poor translation. It is the word used for "gain" in Matthew xvi. 26, xxv. 17. Paul speaks here of

A GOOD BARGAIN.

His own righteousness is regarded as offal. (The word translated "dung" is used of any discarded refuse, as scraps left after a feast, or inedible portions of an animal, which during cutting up are thrown to the dogs.)

(2) The knowledge of Christ, on the other hand, is given the place of "excellency" or "supremacy," or "super-eminence." Paul says in effect, "I count the former sevenfold list as loss, with all else, that I may gain the latter sevenfold list, if anyhow I may arrive at the out-resurrection from among the dead ones." This passage has been advanced as a ground for teaching that only a certain firstfruits of the Church by their righteous deeds will attain to the honour of being caught up. Paul however clearly states that he left his righteous deeds behind to arrive at it, and moreover he does not set it forth as a prize to be gained at the end of a race (for the passage coupled with the figure of a race does not commence until verse 12), but rather as being that factor which made his bargain profitable. "If in this life only we have hope in Christ, we are of all men most to be pitied" (I. Cor. xv. 19).

Moreover the term, "The resurrection from the dead," or more literally, "the out-resurrection from among the dead ones," implies that those left will be dead. But here it would be well to point out that the New Testament conception of life and death is distinct from that of the world. Death in the New Testament is a state of alienation from God. Thus in the case of the woman who lives in pleasure, she is "dead" (I. Tim. v. 6). Christ regarded the buryers as dead in Luke ix. 60, as well as the corpse which they were interring. With a few notable exceptions which only prove the rule, the passing away of the Christian is never called "death" but "sleep." Lazarus was first said to be sleeping (John xi. 11), but when Jesus was misunderstood, He said plainly, "Lazarus is dead." Again with the qualification, "in Christ," the Christians of I. Thess. iv. 16 are said to be "dead" to distinguish them from those who were physically alive. With the exception of a few self-explanatory passages such as these, the expression "the dead" refers to

THOSE OUT OF CHRIST,

and thus spiritually dead. These will not be raised again until after the Millennium (Rev. xx. 5), when we see the dead, small and great, the dead from death and the dead from Hades—*i.e.*, all the dead—"condemned each according to their works" (Rev. xx. 13, *Cod. Sin.*). Those who have life will be raised from among the dead. Thus a part of Paul's gain in stepping out of self-righteousness into Christ consisted in the fact of his gaining thereby the out-resurrection from among the dead ones. We know that as "children of God" (I. John iii. 1, 2), we shall be changed into His likeness when He appears. But whereas "we shall all be changed in a moment" (I. Cor. xv. 51, 52, that is, "they that are Christ's," verse 23), we shall by no means all get the same reward for service, and this is the subject of the third part of our passage.

(3) To speak of Paul's race for the prize: it is unfortunate that the words both rendered "attain" in verses 11 and 12 should have been so translated. In Greek they are quite distinct. That of verse 11 is *katantao*, as in Acts xxvii. 12, meaning "to arrive at," while that of verse 12 is *lambano*. Modifications of the same verbs are used in the same and following verses where our version renders "apprehend" and "apprehended," meaning "taken, received, won," and frequently used of a reward or prize, as in I. Corinthians iii. 8 and 14, ix. 24. Thus the passage might be rendered as follows:

Not that I have already gained [the prize], or am already made perfect, but I press on, that I may also lay hold of that for which I was laid hold of by Christ Jesus.

Brethren, I do not count [or reckon] myself to have laid hold, but one thing: forgetting indeed the things behind, and stretching out to the things before, I press on towards the winning-post, for the garland of God's calling above in Christ Jesus.

To grip rightly the force of this passage it is necessary to have an understanding of

THE JUDGMENT-SEAT OF CHRIST

for believers, together with a knowledge of the distinction between standing and attainment in the Christian life.

Believers will not be judged (John v. 24), but the life and works will be judged. We all have the same salvation, but will not all have the same reward. "We must all stand before the judgment-seat of Christ, that every one may receive for the things done in his body, according to that he hath done, whether it be good or bad" (Rom. xiv. 10; II. Cor. v. 10). At the end of the games those who had exhibited prowess in boxing, racing or wrestling were awarded a palm-branch (Rev. vii. 9), or wreath (I. Peter v. 4; II. Tim. iv. 8; Rev. ii. 10, and iii. 11), or other garland or trophy (*brabeion*, I. Cor. ix. 24; Phil. iii. 14). Thus Paul speaks not of salvation, but of the reward for deeds done (II. Cor. v. 10), Salvation, of course, is "not of works," (Eph. ii. 9), and therefore is in no way affected.

Now this judgment-seat of Christ is immediately after the saints are caught up. The rapture and the rewards are intimately connected in the following passages, Phil. ii. 16, I. Thess. ii. 19, II. Tim. iv. 8,

Heb. x. 35-37, Jas. v. 8, 9, I. Pet. v. 4, Rev. iii. 11 and xxii. 12. Also, though not so clearly in I. Cor. i. 8, and iv. 5, II. Cor. i. 14, I. Thess. v. 23, I. Tim. vi. 14, II. Tim. iv. 1, II. Pet. ii. 14, I. John ii. 28, Rev. ii. 25. In all these it will be clearly seen that the "calling on high" is not the prize, but is the time when the prize will be given, and since all saints must be caught up to be present at this judgment seat, the catching-up itself cannot possibly be the prize which is to be awarded thereat. Neither can any be left behind to go through the Tribulation.

A summary of the whole passage under consideration may be made as follows:

"I have left my self-righteousness for Christ and resurrection. Not that this is the consummation of all my hopes, nor the perfection of my attainment, but now I am striving to live so that I may gain the rewards which are to be given when that resurrection takes place."

ALL LEADS TO CHRIST.

I am told that travellers need never be lost in Venice, although the streets are narrow and the canals intricate. There is in the walls beside the canals and in the pavements of the streets a thin line of red stone, by following which the traveller will come to St. Mark's Church. So in all the Bible history, law, poetry, prophecy, there is the red line which leads to Christ. He is the focus to which they point.—*D. L. Moody.*

ANONYMOUS GIFTS.

The following donations have been received anonymously and we gratefully acknowledge same:

- In response to "Evangel" appeal: Leicester: £2 5s.
- World Crusade: Glasgow Crusader, 5/-.
- Foreign Missionary Fund: Southampton, £1 10s.; Hammer-smith (for Mr. Mullan's home, destroyed by fire), £2, Southampton (designated), 10/-.

Children's Bible Educator

We are giving a prize every month for the best answers.

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W.4.

Write out on your postcard the text obtained from the following jumble. The first letter is W, at the top left-hand corner. Take every other letter along the lines, the next being H, and so on, missing one and taking one. Follow the direction of the folded lines, from left to right of the top line, then down and turn from right to left, until the end. Then begin again, taking the letters that are left, in the order that they come. You need not draw the rectangle. Write out the text, and add below the number of the verse in the 4th chapter of John's Gospel in which it occurs.

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W T H I O S S H O A E L V L E
S E M K I N H I E R V D I R
T
H H A O L F L T N H E E V W
T A S H R T I R H E T T R A

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Solutions should arrive by first post Monday, February 6th

SOLUTION OF CHARADE, JANUARY 20th.

Answer: Abraham. "And in thee shall all families of the earth be blessed" (verse 3).

The World's Next Great Event

III.—The Expectation of Christ's Coming

By GWILYM I. FRANCIS (Swansea)

HAVING now seen that Christ's coming is sure and very near, the next important question to be asked and considered by each individual believer is:

"Am I assuming the right attitude towards the coming of the Lord?"

In the words, "Even so, come, Lord Jesus," it is suggested to us that the

PERPETUAL STATE OF THE BELIEVER

should be that of vigilance and readiness, and true readiness is constituted of at least three very important attitudes: 1. Waiting, 2. Watching, 3. Witnessing.

1. *Waiting.* What are the main elements of true waiting?

Waiting in the first place implies the need of *patience*.

Although, as we have seen, God has planned that the coming of the Lord should be immediately preceded by certain and significant signs, yet, in His great mercy, the exact moment of Christ's return has been reserved as a perfect secret known only to God, for in Mark xiii. 32, we read: "But of that day and that hour knoweth no man, no, not even the angels which are in heaven, neither the Son, but the Father." Owing to this apparent indefiniteness, coupled with the darkening shadows of doubt, and also the severe criticism upon this great and important truth, it would appear that many Christians who were once zealously anticipating and expecting the coming of the Lord, would tend to relax their expectation and would thus gradually drift into a state of carelessness and slothfulness; hence the exhortation in Hebrews x. 36, 37, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while and He that shall come will come, and will not tarry." God's promise is sure, and apparent delay does not in any way suggest that it shall not be performed. The birth of Isaac was long delayed, nevertheless, God's promise came to pass even when it seemed most unlikely. Christ, the only begotten Son of God, is coming soon; He is at hand, He may come at any moment; therefore, let your anticipation be revived, let your expectation be renewed and your confidence be reassured; "Be ye patient, establish your hearts, for the coming of the Lord draweth nigh."

Again, waiting implies the need of persevering *prayer*.

As we have already seen from the Scriptures, immediately preceding the coming of the Lord, the state and condition of the world will be very distressing and even despairing, affecting believer and unbeliever alike. Satan, however, will endeavour to take advantage of these conditions to discourage the believer, and if possible to influence his vigilance towards the

Lord's return, but "to be forewarned is to be fore-armed." Our Lord anticipating these adverse conditions, warns the saints to keep a constant look-out from the watch-tower of prayer, and declared: "Take ye heed, watch and pray: for ye know not when the time is" (Mark xiii. 33). "And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. Watch ye therefore, and pray always . . ." (Luke xxi. 28, 36).

Furthermore, waiting suggests the need of *preparation*.

In the Word of God it is noticeable that in connection with the return of our Lord, we often find the command, "Be ye ready" (Matt. xxii. 8; Luke xiv. 17; Matt. xxiv. 44).

Great events are always preceded by great preparations. What preparations are made by the children for that picnic or party: or for the return of that loved one from far away; what preparations and arrangements are to be made for that wedding which is to take place very soon; but, beloved saints, we are expecting an event, the greatest of all events—the coming again of our blessed and glorious Bridegroom; if He should come now, are you ready?

For some time there had been rumours that A. M. Rothschild, the rich merchant of Frankfort, intended starting a business in the United States of America; and one day he interviewed one of his officials, told him of his intentions, and at the same time asked him, "How much time would you require before you were ready to sail for San Francisco, if you were appointed to undertake the work." The man thought a long while and then replied, "Ten days, sir." "Very well," said Rothschild, "if I decide to send you I will let you know." He then called another man, and making the same enquiry of him, the man replied, "I would need three days." The third man is called and in answer to the same question said, "I am ready to sail at once." "Good," said Rothschild, "from to-day you may consider yourself as

A PARTNER IN OUR FIRM

in San Francisco." That man was Julien May, who sailed immediately and became one of the richest men in that city.

The coming of the Lord is at hand; the call has long gone forth, the moment of His arrival is no time to prepare. Are you ready? Is there anything in your life that should not be there? Examine yourself and see whether in answer to His call, "I am coming quickly," you are able heartily to respond, "Even so, come, Lord Jesus."

2. *Watching.* Another important attitude of the expectant saint is watching; which we find is very closely associated in the Scriptures with the Second Advent. Again and again the believer is commanded to watch for the coming of the Lord (Matt. xxiv. 42; xxv. 13; Mark xiii. 35, 37; Luke xii. 35-40; Rev. xvi. 15).

The difference between waiting and watching is clearly illustrated in the Parable of the Ten Virgins; whilst they were all waiting for the coming of the Bridegroom, it can hardly be said that they were watching for Him, for they all slumbered and slept.

How are we to watch?

In the first place we are to watch *loyally*.

As the coming of the Lord draws near, we learn from the Word of God that Satan will launch a fierce attack upon the fundamentals of the Christian faith, and especially upon the truth of the Lord's near return (1. Cor. xvi. 13). By means of his wily, cunning, and deadly darts of doubt and despair, he will endeavour to bring about a state of confusion and disappointment into the minds and hearts of the believers. Let us, therefore, be on the alert lest we are caught unaware. Fully equipped with the whole armour of God, let us remain true at our posts; taking the shield of faith; skilfully wielding the sword of the Spirit, which is the Word of God; and whilst warding away these subtle satanic darts, let our stand be true, loyal and foursquare on the Word of the living God.

Hold the fort, for I am coming,
Jesus signals still;
Wave the answer back to heaven,
By Thy grace we will.

Then again we are to watch *longingly*.

Watching for the return of Christ is not merely a passive expectation, but it implies that the coming of Christ is the object of our

INTENSE AND EARNEST LONGINGS.

Matthew Henry declares, "To watch implies not only a belief that our Lord is coming, but a desire that He would come; to be often thinking of His

coming, and always looking for His coming as sure and near, and the time of it uncertain."

In Philippians iii. 20, the watchful saints are said to be looking for the Saviour or, as Weymouth translates it, "We are waiting with longing expectation for the coming of the Lord Jesus Christ." The Apostle Paul writing to Titus states that the attitude of the watchful believer is that of "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus ii. 13). We read of the early believers as those who were "looking for and hasting unto the coming of the day" (II. Peter iii. 12).

Are you really longing for the coming of the Lord?

The experience of every true and watchful saint is expressed in the words:

Oh, Lord Jesus, how long?
How long ere we shout the glad song?
Christ returneth! Hallelujah!
Hallelujah! Amen!

Moreover, we are to watch *lovingly*.

To the waiting and watching saint, the coming of the Lord is not a burdensome duty, but rather it is a blissful delight. Just as a faithful and ready bride earnestly and anxiously yearns for the arrival of her loving bridegroom, so are we to "love the appearing of our Lord" (II. Tim. iv. 8).

It is recorded of the godly Saint Terrassa, that every time the clock struck the hour, her heart would throb and her whole being was thrilled with the thought that the glorious heavenly Bridegroom might return the very next moment.

Is this your experience? Are you longing and yearning for that supreme moment—the coming of the Lord?

(To be concluded).

TO MY CHILD

A READER of the *Evangel* has sent us an account of her mother's care and prayer for her as a child, and a copy of a letter written by her mother for her spiritual guidance before passing to be with Christ. The mother fell asleep in Christ when the daughter was four years of age. Needless to say the mother's prayers have been answered, for the daughter was early brought to Christ, and later into the fulness of the Pentecostal blessing. Here is the letter, which contains some injunctions well worth noting:

"My first object, hope, and prayer is that my child (if God wills she live) may grow up a faithful Christian. I hope and pray that

HER RELIGION

may be of the heart—one of practice, not formalism—the guide of her life, the comfort of her soul, about her path and about her bed; the spring and moving power of her thoughts and actions: in all situations her stay and safeguard. To effect this great leading object, good and regular habits from earliest infancy are doubtless necessary: but I would, above teaching and tasking . . . regard the fixed and rooted habit of private prayer, morning and evening, as being of

vital importance, as the foundation and support of all the best impulses of our nature, and the check and prevention of the bad.

"The next point, too closely connected with religion, is temper. I beseech you on my knees attend to this. Happiness in this world depends on temper, and perhaps salvation in the next. Let not the privilege of keen and quick perception degenerate into an uneasy sensitiveness. Beware of this, for

MORTAL HAPPINESS

at least hinges upon the due regulation of feeling; and where feeling is once excited principle is insufficient to control it albeit conscientiously guiding the conduct.

"I do not approve of abstinence from any reasonable enjoyment or comfort of life. But I see we should always enjoy with reference to the Giver, and that the point to stop at is where we begin to lose sight of Him. The criterion by which we may judge how far the pleasures of society are admissible is their taking or not taking away from our peace and relish in prayer—the moment our spirit is disturbed by them, so that it becomes an effort to pray, we may be sure that they are hurtful."

ELIM CRUSADER PAGE

MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD



West Smethwick. We are glad to report good progress at this Midland branch. Quite recently the Crusaders took the service at the Langley meeting, and the Lord blessed their efforts. The Master's seal is upon the work.

Leigh-on-Sea. At the recent monthly convention held at this Essex centre, the Leigh-on-Sea and Rayleigh Crusaders ably rendered the special items. "On to Pentecost," and "Whiter than the snow," respectively, and their song ministry materially assisted in the spiritual success of the gatherings.

God, the Artist

He speaks in Flaky Clouds, Gorgeous Sunsets, or Crashing Thunder

We are nearest to ourselves when we touch God most. We are then fuller of understanding, too.

God scatters. He reaches. Wherever beauty is, He has been. "The flowers take their garmens from the breath that He exhales," writes George Matthew Adams, in "To-Day's Talk." The vaporous clouds hide behind His smile and form the sunsets. The waters of the sea spread their sapphires and emeralds in coats that are more exquisite than any weaver ever dreamed about.

All the makecraft of beauty in this world is but an imitation of the work of this Supreme Artist of the world.

Take the inimitable colours that bathe the breasts of so many of our birds—just another example of the far-reaching desire of the Master of the world to scatter beauty. Note the vari-hued colours in the flowers, the lustre of the gem, and the dimples in the cheeks of a babe—still other testimonies to the loveliness of God's work.

You may always know the life that is in tune with the Infinite by the manner in which that life reacts to all this handiwork of God, the Artist.

How the sombre and sordid in life melts right out of our being just at the minute that we look upon one of the masterpieces of this earth.

Last night this heart fell asleep in the soothings of a Florida sunset. It was all like a celestial dream. Every minute a new skein of loveliness surpassing the last. Lit greys, extending, softening into the fast creeping sky that fingered the drowsy day. Sireaks of beaten gold. Purples that slyly caught up the blues and made them laugh against the dimples

of the bay, now tired from the play of winds.

I wouldn't want to live in a world that didn't have sunsets, any more than I would want to live in a world that didn't have great beds of love imbedded in its heart.

We can drop our losses along the way, and not mind much just as long as we can—

"Be the nearer to God's heart
And feel its solemn pulses sending blood
Through all the widespread veins of endless good."

Well hath the Psalmist said, "The heavens declare the glory of God . . . day unto day uttereth speech, and night unto night sheweth knowledge." So long as the heavens drape around us in gorgeous grandeur, let us never be guilty of saying we have not heard God's voice. He speaks in flaky clouds, gentle zephyrs, twilight, refreshing rains, and, yes, even in lightning flash and crashing thunder. What a Master Artist is our God!

Hope

The difference between drudgery and joyful work is made by hope. It is the most blessed of taskmasters. He who works with hope before him knows not fatigue and feels not pain. He who works without it is a slave lashed to his toil by an inexorable and tyrannical necessity. The farmer plies his hoe in one furrow, his boy toils in the next. The work is an almost unendurable burden to the boy, who is without foresight. It is no burden to the father, for hope stands before him and points to a vision of autumnal glory, with waving grain and the well-filled storehouses. Hope makes the difference between the nurse and the mother. The one toils in menial tasks, because her daily bread depends upon her daily fidelity. The other looks forward, sees the girl budding into a beautiful womanhood, the boy into a refined manhood, and gladly endures.

Blessed is the Christian who works cheered by the sure hope of his Master's final victory. He cares little for the tears now, for he can look forward to the hour when he shall come to the harvest home, bringing his sheaves with him. He bears easily the noise and

wounding of the battle, for he hears prophetically the music of victory, and knows that he follows a Captain who has never known defeat, and that the joy of victory, like the joy of harvest, shall more than compensate for all life's weary toil and all earth's strife and conflict.

Money

Some years ago a newspaper offered a prize for the best definition of money. Out of perhaps hundreds who competed, the winner gained the prize by the following answer:

"Money is a universal provider of everything but happiness; and a passport everywhere but to heaven."

The definition is well worth considering. It's very fulness and completeness as an answer but proclaims the poverty of that which all the world worships—money.

Without happiness in this world, or heaven in the next, what have people got? The husk without the fruit, the shell without the kernel, the tinsel without the reality, and when all ends, and heaven is not to be our dwelling place for ever, the very comforts of this life will but mock us in hell, as they really mocked us on earth.

The golden key is well-nigh omnipotent, but it has no power with Him, who says, "The silver is Mine, and the gold is Mine." God looks not on the hand, but the heart. "The Lord . . . saveth such as be of a contrite spirit."

The dying millionaire gasped out as he expired, "Poor, wretched, miserable." Money had given him neither happiness nor heaven.

What a contrast is the dying utterance of William Grimshaw of Haworth, Yorkshire (1763): "I am as happy as I can be on earth, and as sure of heaven as if I were in it . . . I am quite exhausted, but I shall soon be at home with the Lord—a poor, miserable sinner redeemed by His blood."

"Whoso trusteth in the Lord, happy is he."

FRAGRANT FRAGMENTS FROM THE FIELD

Profitable Conventions—More Baptisms—Growing Memberships

BLESSING IN TRIBULATION.

West Smethwick (Miss A. Kennedy). The blessing of the Lord continues to rest upon the work of the West Smethwick assembly.

It was with hearts grateful to God, who has so wonderfully shepherded through 1932, that 1933 was entered, confident that "He who has led will lead," and the saints are looking forward to great ones, if the Lord carries in the coming days.

There is much for which to thank God.

In spite of the influenza epidemic that has so ravaged Birmingham districts, we praise God that the meetings shew a very good attendance, and frequently there is the joy of seeing souls born into the Kingdom.

Miss Kennedy is leading on in the pastures of the Book, and

God is wonderfully blessing the preaching of His Word.

Great blessing is attending the Friday night prayer meeting, which has recently been instituted, and is already shewing quite a healthy growth. Its primary object is the endowment of power from on high, and God is answering prayer.

The services on Christmas Day were taken by Pastor Bishop and were thoroughly enjoyed.

The Master has set His seal upon every department of the work here, and to Him we give all honour and glory.

The following testimony is recorded to God's praise:

"This is my testimony to express grateful and humble thanks to God for the miracle wrought in my body. I was in terrible pain with a growth in the chest. I went to my doctor and he said he would give me treatment for a week, but after, if it was still the same I should have to go to hospital for an operation. I was prayed for by Miss Kennedy on the Sunday night and when I got home all the pain had gone, but the growth was still there until Thursday when all signs of it had vanished. I saw my doctor on the Saturday, and all he could say was that it was just a mystery to him. Praise God, I knew the greatest Physician of all had healed. To Him be all the glory."—Miss M. Smith.

CARLISLE CONVENTION.

Carlisle (Pastor W. Nolan). The Christmas Convention held at Elim Taber-

nacle, West Walls, was a time of rich blessing.

The speakers were Pastor P. Le Tissier, and Pastor J. R. Knight.

The breaking-of-bread service on Christmas morning was a hallowed time spent in the presence of the Lord.

On Sunday afternoon Pastor Knight spoke on The Incarnation, and in the evening he took for his subject, The Gift of Peace, when God gave his servant great liberty. Pastor and Mrs. Barton also paid a visit, and Pastor Barton gave a stirring message from Hebrews i. 1, 2.

On Boxing Day the saints were again uplifted by the Word ministered by Pastor Le Tissier, who gave to his address the title of The World's Greatest Financier, shewing Noah's deep faith in God, and how it was rewarded.

In the afternoon a great crowd assembled to witness a baptismal service conducted by Pastor Nolan, when fifteen candidates were immersed in water. Previous to immersing the candidates Pastor Knight ministered the Word from Phil. iii. 10. It was a very impressive service, and also a clear testimony of the progress of the Foursquare work here. In the evening another large crowd gathered still hungry to hear more of God's Word. Pastor Le Tissier spoke on Solar and Spirit Light, and Pastor Knight, Alpha and Omega.

Tuesday night was the final rally, when the hall was packed again. Pastor Knight took for his subject, The Anointing of the Spirit, and Pastor Le Tissier gave the final message, on Unwholesome Confectionery. Truly it was a glorious time, and it was heard on every hand that the ministry of God's precious Word was a blessing to all.

GROWING IN GRACE.

Belfast (Pastor W. L. Kemp). We have often heard the remark that one of the joys or blessings in Pentecost is that you never know what is going to happen next. Truly we can say—

God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm.

Following one of the most wonderful conventions ever held in the Ulster Temple, Ravenhill Road, there came the watch-night service, notable both for attendance and for the spiritual benefits received. While some were ushering in the new year with revelling and mirth, drinking one another's health in that poisonous cup, and so on, the saints in the Ulster Temple were ushering it in with praises unto God, and thanksgiving for all the manifold blessings bestowed throughout the year. After an appropriate address by the pastor whose greatest

concern is the salvation of souls and the extension of God's cause and kingdom, two responded to the call of the Gospel, accepting Jesus Christ as their personal Saviour, rejoicing the hearts of all. The coming of sinners to a saving knowledge of Jesus is not a new experience in the Ulster Temple, God is still honouring His Word in this corner of the vineyard.

New Year's Day falling on Sunday will be long remembered by those who were privileged to attend in the Temple. At the morning service the Pastor delivered an address to Christians, taking II. Peter iii. 18, "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." He pointed out that many Christians to-day indeed grow, but not proportionately. Many should have reached the full stature of manhood, but as for the glory they appear to be keeping it until they reach the Celestial City instead of letting God have it now. To see the people flocking in at the evening service until almost every available seat was occupied was an inspiration in itself, and certainly the pastor gave an inspired message from I. Thessalonians v. 6, "Therefore let us not sleep, as do others, but let us watch and be sober." Undoubtedly in that great meeting no one felt inclined to sleep, but listened with rapt attention to every word, thoroughly sobered and aroused from lethargy and on the watchtower of expectation.

But the crowning service of all in a glorious day was that of the breaking of bread. Truly every one felt the presence of the Master in our midst, and eight more precious souls accepted salvation, every one being an adult. The expression of many was that by the help and grace of God there would be no sleeping in the service of the Lord in the Ulster Temple during 1933.

EIGHT BAPTISMS.

Bournemouth (Pastor J. T. Bradley). We praise God for a year of spiritual progress at Elim Tabernacle, Victoria Place, Springbourne.

Recently a very beautiful baptismal service was conducted here. A stirring, and heart-searching message was given by the Pastor prior to the immersion of the eight candidates, some being recent converts, and one an old lady of over seventy years.

The saints here were greatly uplifted as they were privileged to listen to Evangelist R. D. Bradley (the Pastor's brother), his message on Paul's words, "For me to live is Christ, and to die is gain," being very edifying. Again as the old year passed away many gathered to the watch-night service. Pastor J. T. Bradley preached on a New Year motto of two words, Dwell Deep, urging all present to seek to live nearer to the Lord. Many testified to the blessing



Miss A. Kennedy.

which God had bestowed upon them during the past year.

MISSIONARY TESTIMONY.

Wimborne (Pastor J. Dyke). The recent visit of Pastor and Mrs. George Thomas, of Mexico, to the church at Leigh Road, was a time of great joy and blessing. The afternoon was devoted to a church tea, kindly provided and prepared by the saints, and a large gathering assembled. The real feast came later however, when still more came to hear our brother and sister. It could be plainly seen that they were both richly anointed of the Lord as they recounted the Gospel triumphs in the "regions beyond."

Some of the congregation had never been in a Foursquare meeting before, and it was extremely gratifying to hear their expressions of enjoyment at the conclusion of the service.

God has proved Himself very real to His people, and expectations are high for further advance. Six were given the right hand of fellowship in a recent service and prayer is requested for a soul-saving revival.

CADETS IN ACTION.

Barnard Castle, Co Durham (Mr. C. R. Cooper). "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

What a promise! Since the work was opened at Elm Gospel Hall, Birch Road, some little time ago, the enemy has striven hard to oppose and defeat the work of God. In every conceivable way he has sought to turn the saints back, but, thanks to God. "The Lion of the tribe of Judah hath prevailed,"—the enemy's ranks have at last broken—the invincible Word of God has put to silence all his vain contentions, and the Gospel has again proved to be "the power of God unto salvation to every one that believeth." With joy we record that twenty-three precious souls have surrendered their all to the Lordship of Jesus, and have become the happy possessors of life eternal by believing on His Name.

The week-night meetings are proving a great blessing, the Word of God is winning its way into hearts, and the Bible studies are listened to with rapt attention. The prayer meeting also is proving its worth, and is the source of the spiritual vitality of the church.

On a recent Sunday afternoon, the Sunday school children, with bright eyes and happy faces, rendered a service of song entitled, "The King Wonderful," a beautifully arranged service which went without a hitch, telling in action and song of the birth of our blessed Lord.

There is in this northern centre a hunger and thirst for a greater outpouring; a desire to do a true part by giving the Lord His rightful place in the midst, and by continuing to pray that the Holy Ghost will move, revealing the Christ and illuminating the Word, convicting men of sin, and convincing them of their need of the Saviour.

FAREWELL SERVICE.

Forest Hill (Evangelist A. Carver). The saints at Elm Tabernacle, Perry Vale, praise God for the rich blessings

that have attended the ministry of Mr. Carver during the past twelve months.

Special seasons of prayer at 8 and 10 a.m. every Sunday morning, and special days of prayer, have resulted in definite blessings from God's almighty hand.

Strangers have been brought into the church, the saints have been united in a spirit of unity and love, backsliders have been restored, and many have experienced the new birth.

The last week of Mr. Carver's ministry was a very full and blessed one indeed. Again God's blessing was poured out in response to a night spent in prayer by fourteen saints, and five precious souls were saved during the week. Hallelujah! Two of these meetings must have special mention. Firstly, a lecture on Bunyan's Pilgrim journeying from the City of Destruction to the Celestial City, typical of the Christian's pilgrimage from earth to heaven. Secondly, Mr. Carver's farewell service, when he gave his personal testimony of salvation, and his call into the ministry. Also those who had been saved, or had returned to the Lord during the year, all gathered around and sang together, "Oh happy day, when Jesus washed my sins away," the hymn that all those who have had the glorious experience love to sing. The prayer of the people here is that God's richest blessing may attend His servant in all his future days.

CONVENTION SERVICES.

Leigh-on-Sea (Pastor H. A. Mason). The monthly Convention of the East Essex Elim Churches was held recently at the Elm Gospel Hall, Glendale Gardens, preceded by a ministerial conference which was held at eleven a.m.

The service in the afternoon commenced at three p.m., the convener being Pastor H. A. Mason. A good company gathered to hear the Word of God. The first message was delivered by Pastor Bradley of Colchester, who gave a very precious word, taking for his text Philippians i. 21, "For to me to live is Christ, and to die is gain." It was a joy to have present Pastor Joseph Smith, who followed with a most inspiring word from the prophet Jeremiah xi. 16, "The Lord called thy name, A green olive tree, fair, and of goodly fruit."

Fed, filled, satisfied! What a Saviour we have found! Perfect satisfaction, full salvation, provisions that strengthen, cheer, and inspire. The evening service was due to commence at seven p.m., but owing to the large number present singing commenced at 6.15 p.m.

The hall was packed to its utmost capacity, just over 300 gathered for this service. Pastor C. Kingston convened, and the Leigh Crusaders ably contributed in song. The first message of the evening was given by Mr. Axcell, who took for his text Genesis xii. 5. This was followed by an item entitled, "Whiter than the snow," rendered by the Rayleigh Crusaders. In this part of the service while singing the chorus, "Count your blessings," Pastor C. Kingston asked the various visiting assemblies represented to sing in turn, Chelmsford first, then Rayleigh, Hadleigh, Westcliff, Wick-

ford, Grays, and Corringham; Canvey and Eastwood being also represented.

The final address was given by Pastor J. Smith, who took for his text Ezekiel xxii. 30. This scripture provided a very heart-searching word, as our brother, under the anointing of the Spirit, emphasised the need for men who will stand firm and fearless in the service of God, and in the place where He designs.

At the close of this service a number went out for healing, and the baptism of the Holy Ghost.

Praise God, the tide is rising, and the saints are expecting the floodtide of revival to sweep over this town.

SIXTY-SIX NEW MEMBERS.

Nottingham (Pastor W. G. Channon). The saints meeting at the City Temple, Halifax Place, are praising God for the blessings He continues to bestow; and in the week-night prayer meetings are proving Him all-sufficient, able to meet and supply every need. Strength physically and spiritually is received by all as the Word is ministered, and the testimonies of what God has done for His children go forth.

Thursday night is a time of feasting upon His precious Word; when subjects such as The Word of God, The Will of God, and the all-important subject of Prayer, have been taken by the Pastor. Many have expressed an earnest desire for closer communion with the Lord.

On Saturday nights a large number of the saints gather to hear still more of the wonderful Word of life, in spite of the fact that there are so many seeking their pleasure in the world. Praise God, the saints realise that in His presence is fullness of joy. The Saturday night meetings are indeed a preparation for those deep unspeakable blessings which one and all continue to receive at His table in the communion service on Lord's Day morning; and in the afternoon in the brothers' and sisters' Bible classes we learn more of Him whom to know is life eternal. Then there is the Sunday school, a part of our work very markedly owned and blessed of God. The leadership of the Pastor during the year is much appreciated, in that he so definitely sought the Lord for the Scripture, for the whole church's welfare and inspiration, and the co-operation of Mrs. Channon too has left its mark upon the church's life and power for service.

On a recent Sunday it brought great joy to all hearts when sixty-six dear ones were received into fellowship by the Pastor.

Looking back over 1932, we realise that God has indeed been gracious, so real has His presence become that we know the truth of the text of last year's watch-



Pastor
W. G. Channon.

night service, "The Lord reigneth," for indeed He has reigned in a true sense, in individuals, and the church at large.

PROGRESS IN GOD.

Kilsyth (Mr. S. Burke). The blessing of God is on the work at Elim Tabernacle, Inns Park. The saints are being blessing and strengthened by the ministry of God's servant, whereby they are progressing in the knowledge of His Word. Hallowed times are being experienced every Lord's Day morning, when the Lord Himself speaks to His people

through the ministration of the Spirit operating through the gifts in the midst, calling the saints to a closer walk with God, and to be obedient, and do His commandments.

Mr. Burke has begun a series of Thursday night addresses on the Epistle to the Romans, which are proving a source of blessing to all.

As the saints look back through the year that has passed they can say of a truth with God's servant of old, "Hitherto hath the Lord helped us," and they are determined to go in for all God has for

them, and to press on towards the mark for the prize of the high calling of God in Christ Jesus.

The Bible never claims a lesser power than Divine.

There must be a rejection of Christ before a soul can be finally lost.

Concise Comments & Interesting Items

An illuminating sidelight on the Great War of 1914-1918 is as follows. A spiritist medium has just died in Germany who correctly predicted the opening day of the war. It is reported that she was consulted by the German High Command concerning Germany's military tactics and procedure. No wonder that Germany's programme was smashed up when England definitely prayed to God in the Name of the Lord Jesus Christ for victory.

A gold rush to Babylon is the subject of a striking article in the "Sunday School Times" (U.S.A.) by W. D. Herrstrom. He points out that in the neighbourhood of Babylon there must be huge quantities of gold. To-day the chief gold-fields are in California, Australia, British Columbia, New Zealand, Nova Scotia, South Africa, Alaska, and the Klondike region. But there must be much gold somewhere in the region of the River Euphrates, which empties itself into the Persian Gulf. The Bible says there was gold in the land of Havilah, and that it also came from Ophir (1. Kings x. 11-15). The locations of Havilah and Ophir are not definitely known, although they were

almost certainly somewhere in the neighbourhood of the Persian Gulf. There was evidently much gold abroad in Babylon, for "Nebuchadnezzar the king made an image of gold, whose height was three-score cubits, and the breadth thereof six cubits, he set it up in the plain of Dura, in the province of Babylon" (Dan. iii. 1). A reference to the word "gold" in the concordance will shew how very plentiful gold was in Babylon and district.

The question of gold in Babylon raises the point as to whether the gold was all brought from afar or whether much was obtained locally. The writer suggests that much was obtained locally, and draws the conclusion that there is gold in Babylon district. The finding of this, he argues, would result in a gold rush to that part of the world, and the rebuilding of ancient Babylon as a vast commercial centre.

Amongst Bible students opinion is divided as to whether Babylon will ever be rebuilt. But many believe that it will be, and that it will become the commercial centre (as Rome is the military centre) of Antichrist. The finding of gold

in that part would naturally result in the building of a huge, magnificent city.

The suggestion of Mr. Herrstrom is in itself attractive and thought-provoking. But a discovery made since his article was written gives much greater weight to his writing. In presenting the article the Editor of the "Sunday School Times" (U.S.A.) gives the following remarkable information:

"The pastor of Akron Evangelistic Tabernacle wrote this article for the 'Sunday School Times' several months ago. On the first day of December the newspapers of the world carried an Associated Press telegram reporting the discovery of a gold mine near Mount Ararat, some 500 miles north of Babylon, the value of which is placed by the Turkish Minister of Economy at £60,000,000. The Turkish Government is asking Parliament for an appropriation to finance the exploitation of this mine. Mr. Herrstrom says in his article, 'Perhaps in his own time God will reveal the exact sources of the world's most fertile goldfields.' Nothing was known of the Ararat gold mine when those lines were written."

For Me, Even Me



It was after a Gospel preaching. The subject had been John iii. 16, that glorious message—

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

An aged woman stayed to speak to the preacher, and as she caught his hand, exclaimed, "Oh! can it be true that God so loved the world that He gave His only begotten Son, for me, even me? To think that God loved, and to-night has saved a poor eighty-year-old sinner like me. Oh! what a God!"

Saved at eighty! What mercy and goodness of God to spare her until that age, and to save her after a life spent without Him.

But the life was lost, though the soul was saved.

Far better is it to be saved at eight years of age and spend the life for the glory of God and for the good of others, than to wait until the end of a useless life draws nigh, and then to come to God with the hope of blessing.

If blessed then, you can have but the wasted years standing like a monument of shame to look back upon.

"Whosoever will" may come, but not many aged ones do come. You had better come at once.

"Now is the accepted time; behold, now is the day of salvation."

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REVISED RATES.

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

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Advertisements should arrive MONDAY mornings for the issue on sale the next day week.

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POST wanted as companion-help or housekeeper to lady or gentleman, where help with rough work, or kind care of invalid, good cooking, free now. Box 257, "Elim Evangel" Office B1248

FOR SALE.

VIOLIN, in good condition, with bow, case, and two books, etc. Cost £2 5s 0d. For £1, post free. Apply Mr F Walker, 6, Avonside, Hampton, Evesham B1256

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PALESTINE, visiting Jaffa, Jerusalem, Bethlehem, Hebron, Sochoh (scene of fight between David and Goliath), Jericho, Dead Sea, Jordan, Amman (east of Jordan), Mizpah, Einmaus, Bethel, Shiloh, Shechem, Samaria, Carmel, Nazareth, Tiberias, Capernaum, Mt Tabor, Cyprus, and Venice. 8th May, 31 days, from 59 guineas. Details from Capt R M Stephens, The Anchorage, Cooden Drive, Bexhill B1263

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BIRTH.

SHEARER—On the 30th December, 1932, to Mr. & Mrs. Kenneth Shearer (*née* Doris Field), of Leeds, the gift of a daughter, Beryl Ruth B1255

WITH CHRIST.

COLLINS—On January 9th, Mary S. Collins, age 61, of Elim Church, Ealing (wife of Church Secretary).

GIBSON—On January 10th, Mrs. Gibson, age 38, member of Elim Tabernacle, Liverpool. Funeral conducted by Pastor J. R. Knight.

PRICE—On January 19th, Daniel Rees Price, age 39. One of the original members of Elim Church, Downais. Funeral conducted by Pastors W. N. Brambleby and J. Lewis (local Baptist minister)

His Glorious Church

By
CHAS. E. ROBINSON,
LL.B.

Author of
"Praying to Change Things"

CONTENTS

THE AUTHOR EXPLAINS

SPYING OUT THE LAND

Speaking of God's care for, and some of the characteristics of, the first church at Jerusalem, considered as a pattern Church.

THE WORKING LORE

Evidences that God is willing to do through modern churches what He did through the first Jerusalem church.

THE PATTERN CHURCH IN ACTION

Making further efforts to give perfect understanding of the power and wonder of a church like the pattern.

ESSENTIALS TO SUCCESS

Calculated to create a sincere purpose to make our church like the pattern; with a preliminary statement of the cost thereof. One item, being of one accord, somewhat enlarged upon.

COUNTING THE COST

The second item of cost, "Our interest in the success of the church must be greater than our interest in anything else," is considered. Also the third item, "The salvation of God's chosen people, the Jews, must have the place of pre-eminence in our planning," is made plain.

CHURCH FINANCE

The fourth item of cost, "Our care for the church must be so great that personal and household financial needs will be subordinated to church financial needs," is examined.

CONCERNING THE APOSTLES' DOCTRINES

Two subordinate matters are discussed and the fifth item of cost, "Our lives must be lived in obedience to the New Testament," is considered.

OF ONE HEART AND ONE SOUL

The sixth item of cost, "We must be of one heart and of one soul," is enlarged upon, and many things common in modern churches which indicate the absence of this grace, are described.

THE END OF THE MATTER

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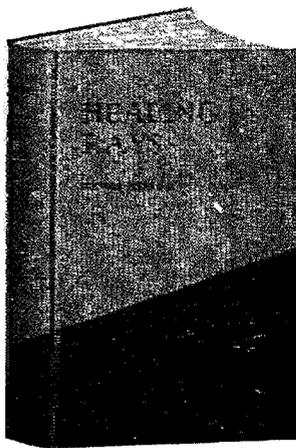
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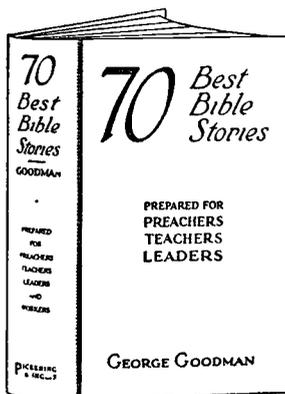
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